

horrors of heathenism and of Islam, the burden of proof rests on you to show that the circumstances in which God has placed you were meant by God to keep you out of the foreign field.

Hear George Sherwood Eddy, for ten years a missionary to India, author of "The Supreme Decision of the Christian Student," which should be read by every Christian: "Would that I had a thousand lives to give to the cause."

Hear Horace Pitkin, Yale's missionary to China, as he faced the great mob of ignorant, misguided Chinese, and saw death for him written in their faces, as he said to his Chinese helper who escaped: "Send word to America to little Horace (his little son who was in America with his mother) to come over when he is twenty-four and take his father's place. It is a glorious cause to die in." The mob closed over Horace Pitkin and cut off his head and put it on the wall of the Chinese city to bear witness to the power of the Gospel of Love of Jesus Christ.

Hear the words of the beloved Rev. Wm. Junkin, sealed with his own life, laid down in our Master's service in Korea, as he saw the Koreans eagerly feasting over such crumbs, from the bread of life, as we could give them, from the Word of Life; men and women rejoicing and bringing in others, as he said: "Oh how I thank God that he did not let me miss the joy of coming to Korea as a missionary!"

Will you not answer lovingly as you hear our Savior's long neglected command: "Go ye into all the world and preach the Gospel to every creature"? Will you not answer lovingly as Isaiah of old, "Here am I, Lord, send me"? Pray daily and give liberally as God has given to you that the knowledge of the glory of the Lord would cover the earth as the waters cover the sea.

The Supreme Decision, price ten cents. Student Volunteer Movement, 125 E. 27th St., New York City, N. Y.

THE THEOLOGICAL SEMINARY IN CHINA.

Again I see in your paper an appeal for \$6,000, our part of the fund for Union Theological Seminary, Nanking, China.

You ask "Can it be there is no rich Presbyterian in all our prosperous Southland?" Of course there are, plenty of them who could easily give this amount. But why wait for a rich Presbyterian to do it?

Are there not at least six hundred Presbyterians of moderate means who will gladly make a permanent little investment of \$10 each in such an institution, that will be doing good when we are dead and gone?

We shouldn't miss the money.

Now, to put the matter in tangible, businesslike form, I suggest that you open a subscription book in your office and say to yourselves that you will enter therein the names of all who will subscribe.

Put me down for two shares of \$10 each. I shall be surprised if you don't have enough very soon.

THE NANKING (CHINA) THEOLOGICAL SEMINARY.

Presbyterian of the South.—Please report the following donations to the "Nanking Theological Seminary": Mrs. J. R. Leigh, \$2.00; Mrs. Lucy C. Chrisman, \$5.00; "Leighton's friend," \$4.00; "A friend," \$10.00. C. B. Stevens, Treasurer. Charlottesville, Va., Jan. 14, 1909.

Selections

THE CROSS TO BE CARRIED.

Christ did not command his disciples to seek out a cross or talk sentiment about it. He told them to take up the cross and carry it. They were not to choose it. It was there, in their lives, ready for them. It remains so today. Each man or woman, ready to obey Christ, will find the cross at hand, in daily life, waiting to be taken up. Many Christians prefer to sing about the cross, to sentimentalize about it, rather than to lift and carry it in the shape of a quarrelsome relative, or uncongenial work, or strict economies and daily self-denials in home life. The cross is not pleasant, never was, and never can be so. It means crucifixion, not talk. The reason that some Christianity is so unsubstantial and cheap and unsatisfying is that it uses the cross as an emblem and nothing more.—J. R. Miller.

GROWING LIKE OUR MODEL.

A story is told of a beautiful statue that once stood in the market place of an Italian city. It was the statue of a Greek slave girl, and represented her as being beautiful, tidy, and well-dressed. A ragged, uncouth, forlorn street child came across the statue one day in her play. She stopped and admired it. Something in the pure white marble face seemed to touch her. She went home and washed her face and combed her hair. Next day she came before the statue again and gazed at it long and lovingly, as before. It had an inspiration for her again, and she went home and washed and mended her tattered clothes. The statue came to be a favorite place of resort for her, and each time that she gazed on its sculptured loveliness she had a glimpse of a more beautiful life, until she became a transformed child.—The Sunday School Advocate for Boys and Girls.

A WORLDLING'S VIEW.

There are some books that are absolutely indispensable to the kind of education that we are contemplating, and to the profession that we are considering; and of all these the most indispensable, the most useful, the one whose knowledge is most effective is the Bible. There is no book from which more valuable lessons can be learned. I am considering it now not as a religious book, but as a manual of utility, of professional preparation and professional use for a journalist. There is perhaps no book whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event, with solemnity, of course, but without sentimentality or affectation, none which you open with such confidence and lay down with such reverence; there is no book like the Bible.—Chas. A. Dana.

If you would find gladness, you must play life's great game with eagerness and fairness.